found out. Hereupon the appointed meeting was deferred till about two dayes after; where the businesse were fairly debated; and the conclusion was, that Coll. *Morgan* should the next day remove his Souldiers out of the *Town*, which was done, and the parts formerly guarded left open; and all things in the *Town* quiet. And for Sir *Robert Stuart*, he had no hand in the busines, neither did any man, either in the *City* or *Country*, countenance the *Scotish Ministers* more than he, all the time of their abode there. See then how far the malice of some men hath abused our ears by *mis-information*.

The enemy active.

We had need to be stirring notwithstanding this *Treaty*; for his Majesties *forces* are fortifying at the *Devizes* in *Wiltshire*, and at four severall places within 7. miles of *Glocester*.

Sir *Alexander Denton*.

Sir *Alexander Denton* died this week a prisoner in the *Tower*: some say for griefe, that the *King* would not permit him to be exchanged for Mr. *Northcot*, a Member of the *House of Commons*, and prisoner at *Oxford*: for Sir *Alexander* (giving a *Customary Bond* here for his sure returne) had liberty to go to *Oxford*, thereby to procure himself an *Exchange*, but he was denied, and in great discontent returning, died: you would wonder at their ingratitude at *Oxford*, if you knew but how much this man had suffered for them: His house was made a *Garrison*; and at length being taken, utterly razed to the ground; and his *Son* lately, so gallantly behaved himself in their *service* at *Abingdon*, that rather than yield, he received almost 20. wounds before he died: What man then would be enslaved by his own engagement to so cruell, and *ungratefull a party*?

Hesbams.

The *Hesbams*, both the *Father* and the *Son*, were this week *beheaded* on *Tower*-hill. See what a revolution hath happened in a little time: that man, against whom not long since, it was no lesse then *Capitall* to speak ill, hath now deserved so ill, as to die a *Capitall* Offender.

Le Strange.

Roger le Strange (though condemned by the *Court Martiall*) upon his *Petition* to the *Lords*, had his *Execution* deferred; and some *Brevities* of his *Triall* are taken into consideration by them; and a *Certificate* of his Case is sent by the *Judge Advocate* to the *House of Commons*.

Holy-daies put down.

There is an *Appendix* to the *Directory* presented to the *Commons*, and by them transmitted to the *Lords*, for the abolishing of *Holy-dayes*, and holinesse attributed to places: But this is hard measure (thinke a *prentices* and *servants*) what, no time for *recreation*? Yes, a *Committee* is nominated to consider of certaine dayes to be appointed in a civill and orderly way: no more drunken *Saints dayes* now, which will be both a heart and purse breaking to *More-fields* and *Islington*.

Coll. *Brown*.

The late designe of Colonell *Browne* upon the *Fort-Royall* at *Oxford* is no lesse gallant than famous. And as famous is the exploit lately performed by Colonell *Massy* in seizing 8000 l. passing from *Bristoll* to *Oxford*: Alas poore men, they could ill spare it.

Coll. *Massy*.

Hopton, and *Goring*, are both gone *West-ward* with 3000 horse and *dragoones*: The 8000 l. would have beene good company; but no matter, they have not forgot the old way of *free quarter*.

On *Saturday* the *Lords* passed the *Ordinance* against *Canterbury*; so that there remaines nothing now in expectation, but a designed time for his execution.

Doubt.

What course is best to be taken, during the time of *Treaty*?

Satisfaction.

We have reason to be jealous, that the *enemy* (hath, as they always have had) some by ends of their owne in agitation, if we looke backe upon the event of former *Treaties*: And therefore now to prevent all secret designes, it will be most convenient (that when the weather shall serve) we ply them with action abroad in the open field, whereby they will have lesse leisure to act *conspiracies*, and *silent undermynings* in the *darke*.

London Printed for *R. W.* 1644.

found out. Hereupon the appointed meeting was deferred till about two dayes after; where the businesse were fairly debated; and the conclusion was, that Coll. *Morgan* should the next day remove his Souldiers out of the *Town*, which was done, and the parts formerly guarded left open; and all things in the *Town* quiet. And for Sir *Robert Stuart*, he had no hand in the busines, neither did any man, either in the *City* or *Country*, countenance the *Scotish Ministers* more than he, all the time of their abode there. See then how far the malice of some men hath abused our ears by *mis-information*.

The enemy active.

We had need to be stirring notwithstanding this *Treaty*; for his Majesties *forces* are fortifying at the *Devizes* in *Wiltshire*, and at four severall places within 7. miles of *Glocester*.

Sir *Alexander Denton*.

Sir *Alexander Denton* died this week a prisoner in the *Tower*: some say for griefe, that the *King* would not permit him to be exchanged for Mr. *Northcot*, a Member of the *House of Commons*, and prisoner at *Oxford*: for Sir *Alexander* (giving a *Customary Bond* here for his sure returne) had liberty to go to *Oxford*, thereby to procure himself an *Exchange*, but he was denied, and in great discontent returning, died: you would wonder at their ingratitude at *Oxford*, if you knew but how much this man had suffered for them: His house was made a *Garrison*; and at length being taken, utterly razed to the ground; and his *Son* lately, so gallantly behaved himself in their *service* at *Abingdon*, that rather than yield, he received almost 20. wounds before he died: What man then would be enslaved by his own engagement to so cruell, and *ungratefull a party*?

Hesbams.

The *Hesbams*, both the *Father* and the *Son*, were this week *beheaded* on *Tower*-hill. See what a revolution hath happened in a little time: that man, against whom not long since, it was no lesse then *Capitall* to speak ill, hath now deserved so ill, as to die a *Capitall* Offender.

Le Strange.

Roger le Strange (though condemned by the *Court Martiall*) upon his *Petition* to the *Lords*, had his *Execution* deferred; and some *Brevities* of his *Triall* are taken into consideration by them; and a *Certificate* of his Case is sent by the *Judge Advocate* to the *House of Commons*.

Holy-daies put down.

There is an *Appendix* to the *Directory* presented to the *Commons*, and by them transmitted to the *Lords*, for the abolishing of *Holy-dayes*, and holinesse attributed to places: But this is hard measure (thinke a *prentices* and *servants*) what, no time for *recreation*? Yes, a *Committee* is nominated to consider of certaine dayes to be appointed in a civill and orderly way: no more drunken *Saints dayes* now, which will be both a heart and purse breaking to *More-fields* and *Islington*.

Coll. *Brown*.

The late designe of Colonell *Browne* upon the *Fort-Royall* at *Oxford* is no lesse gallant than famous. And as famous is the exploit lately performed by Colonell *Massy* in seizing 8000 l. passing from *Bristoll* to *Oxford*: Alas poore men, they could ill spare it.

Coll. *Massy*.

Hopton, and *Goring*, are both gone *West-ward* with 3000 horse and *dragoones*: The 8000 l. would have beene good company; but no matter, they have not forgot the old way of *free quarter*.

On *Saturday* the *Lords* passed the *Ordinance* against *Canterbury*; so that there remaines nothing now in expectation, but a designed time for his execution.

Doubt.

What course is best to be taken, during the time of *Treaty*?

Satisfaction.

We have reason to be jealous, that the *enemy* (hath, as they always have had) some by ends of their owne in agitation, if we looke backe upon the event of former *Treaties*: And therefore now to prevent all secret designes, it will be most convenient (that when the weather shall serve) we ply them with action abroad in the open field, whereby they will have lesse leisure to act *conspiracies*, and *silent undermynings* in the *darke*.

London Printed for *R. W.* 1644.

17

Saint PAULS POLITIQVES,

OR,

A Sermon againſt NEUTRALITY;

PREACHED

At *Margarets* Weſtminſter, on the LORDS-DAY Decemb. 13. 1644. Divers of the Honourable Houſe of Commons being preſent.

By *Laurence Palmer*, Rector of the Mediety of *Gedling*, in the County of *Nottingham*, And Captain of a Troop of horſe raiſed for the ſervice of the *King* and *Parliament*.

Exod. 32. 26, 27.

Moſes ſtood in the gate of the Camp, and ſaid, who is on the Lords ſide? Let him come unto me. And all the ſons of Levi gathered themſelves together unto him.

And he ſaid unto them. Thus ſaith the Lord God of Iſrael. Put every man his ſword by his ſide, &c.

Jan: 6th 1644 Imprimatur, *Charles Herle.*

London Printed for Robert White, 1644.

BRITISH MUSEUM

To the Right Worſhipfull *Gilbert Millington* Eſquire, one of the Members of the Honourable Houſe of Commons.

Worthy Sir,

NExt to the glory of God, the maine white at which all actions ought to be levelled: I have ever held the care of preſerving, advancing, and promoting the common good, the welfare of Church and State, is moſt noble, neceſſary, and beſt beſeeming a Chriſtian. A thing acknowledged by moſt, but practiſed by few, I had almoſt ſaid none, and if I had, the Apoſtle would have borne me out, *Phil.* 2. 21. All ſeek their own, and none the things of Jeſus Chriſt.

Truly it hath been matter of no ſmall griefe, and trouble unto me of late, to behold and take notice of the ſtrange declination, and degeneration of mens ſpirits (to ſpeake nothing of the Epidemicall diſeaſe of curſed Neutrality, long ſince ſpread through the whole Kingdom) the lukewarme, heartleſſe, indifferenſie, the palpable partiality, the groſſe diſſimulation and hypocriſy of thoſe, who pretend wholy the common cauſe, and intend nothing but their private ends, diſcover themſelves every where too apparently, in theſe times of the Church and Kingdomes greateſt calamity. A clearer proofe whereof we cannot have, then dayly experience, for who ſees not how many of thoſe, who with much zeal and impetuous violence, were all for the publique, whileſt pay and profit, honour, and applauſe, good ſucceſſe and victory attended the cauſe of God, but when it and thoſe were parted, how ſhamefully have they deſerted it in the open field. The more then certainly to be admired, and for ever honoured, are thoſe, who continue conſtant in the publique ſervice, and will not leave the cauſe, no not when that ſeemes to leave them, and theirs, to the mercileſſe fury of the enemy; Who are ſo far from cooling by diſaſters, that they are but as the froſt in Winter, to the fire, which ſerve to intend their heat and reſolution; Of which number, Sir, the Town and County that choſe and ſent you hither, eſteeme you to be; Who, of all that were choſen throughout the whole County of Nottingham,

onely ſtand for the welfare both of it and the Whole Kingdom. The Lord who hath hitherto graciouſly kept up your Spirit; Will I doubt not, bleſſe and proſper you, and at laſt crowne your faithfullneſſe, and unwearied conſtancy.

It Was your requeſt, and the importunity of divers Friends cauſed me to preach this Sermon; But the ſending of it to publique view, Was by the earneſt ſollicitations, and undeniable intreaty of many, both Friends and Strangers; yet not without your conſent and approbation; And indeed the rather do I fullfill their deſire, and preſent it to you, becauſe it is Well known to all that know you, that your practiſe is a lively expreſſion of what I preached, which I wiſh for the imitation and encouragement of others, may be as publique as this paper; my diſcourſe ſhewes what in theſe times, ſhould be done, your example and practiſe lets the world ſee what is, and may be done.

Another neceſſity alſo is laid upon me, to commit this ſhort and unpoliſhed Sermon to the Preſſe. Divers that heard it preached, profeſſed they were much affected with it, and told me, that it awakned and rouſed up ſome, that were grown cold, and indifferent, to zealous reſolution, to ſet upon the work of the Lord with more diligence, and therefore they concieved, that if the preaching, much more the printing might be of ſingular uſe in theſe cold declining times. Now if I had refuſed herein to ſatisfie them; My mouth would have been ſtopt with this Dilemma and unanſwerable argument. That ſeeing my Theame and whole diſcourſe, tends Wholy to invite and urge all ſorts Within their ſpheares to be as ſerviceable as may be, for the promoting of the publique; If the printing may conduce more to this end, then the preaching, there would have been a manifeſt jarre betwixt my preaching and practiſe, if I had denyed. Well, the bleſſing of God go with it, and make it effectuall for the encouraging of the faithfull and conſtant, the inciting and awakening the drouſie and indifferent, the ſhaming of the Neuter, and the diſcovery of the hypocrite. Sir, This is the prayer of him, who in what he is able deſires ever

To ſerve you, and
the publique,

Laurence Palmer.

Saint

Saint *Pauls* POLITIQUES:

Or,

A Sermon againſt Neutrality, delivered at *Margarets Weſtminſter*, upon

PHIL. 2.4.

Looke not every one on his own things, but every man alſo on the things of others.

NOt to tire your patience with any curious diviſion, either of the Epiſtle in generall, or of this Chapter in particular: nor with any tedious coherence of theſe words, with thoſe which have gone before. Be pleaſed to take notice, that the Apoſtle in this Chapter from the firſt verſe to the 12. doth exhort the Philippians to unity and agreement; he layes down the means

how to attain it, namely by humbleneſſe of minde after the example of Jeſus Chriſt, *ver.* 1.2,3,5, &c. Now becauſe my Text is (as it were) interwoven with this Argument. I deſire you to obſerve, ſomething from the Apoſtles method.

Doct. *That pride of Spirit is the ground of ſtrife and contention.*

So far as a man is proud, he is contentious.

It is a Doctrine from the grnerall, I will be very briefe in the handling of it. It is confirmed,

Prov. 13.10. *Only by pride comes contention.*

Example, In the Apoſtles of Chriſt, Luk.22.24. *When once they began to ſeek for priority of place, by and by they were at ods.*

Uſe 1. For information, To let us ſee the true cauſe of all the contentions in the world; either in Church or State, either publick or private, to ariſe only from *Pride*. The ſin of this age is *Pride*, and the *Pride* of this age is intolerable. Theſe be Saint Pauls *Tempora noviſsima*, the Winter of the world: Wherein pride and contentions do daily meete each other. 2 *Tim.*3.12.

In the Church; the *pride* of ſin carries them ſo far, as that they would all be Apoſtles, they would all be Prophets, and teachers, *Docerent antequam didicerunt.*

That *Arius* may maintaine his damnable errour, *Anno* 358. ſince revived, ſayes, that God did reveal it to him: and *Montanus* called himſelf *Paracletum*, or the *holy Ghoſt*. Here is *pride* with a witneſſe, now what contentions did ariſe from hence, the hiſtory of *Theodoret*, and others ſet forth. I ſuppoſe, it may

be

be truly affirmed, that it is nothing but *Pride* and ſelf conceitedneſs, that make ſo many become Separatiſts, from whence ariſeth ſo many hot contentions in theſe dayes.

In the State or Common-wealth, *pride* is the cauſe of all Contentions. The ſervant would be as his Maſter, the peaſant as the Prince, the Cobler as the Courtier, *Currus ſequitur Curiam*, and hereby all things are brought into confuſion. What is the ground of diſaffection amongſt Miniſters? Diſlike and jarring amongſt Commanders? Falling out amongſt ſouldiers? ſcolding amongſt Neighbours? but onely *pride*, not having learned this of the Apoſtle ver. 3. *Let nothing be done through ſtrife or vain glory, but in lowlineſſe of minde, let each eſteeme other better then themſelves.* And therefore

I beſeech you be perſwaded to take heed of this tympany of *Pride*, that contentions may ceaſe: *God will pull down the mighty from their ſeate, but he will exalt the humble and meek: he will feed the hungry with good things, but the rich he will ſend empty away.* *Pride* wil have a fal, a great pride wil have a great fal. 2.

Herod by his *Pride* fell from a throne of gold, to be eaten of Lice, a great fall! *Nebuchadnezzar* by his *Pride* fell from the State of a King to the quality of a beaſt, and became like an Oxe that eateth graſſe: *Adam* fell from innocency to mortality: And yet ſee a greater fal then all theſe; By *Pride* the Angels fell from heaven to hel, from felicity to miſery, are now *reſerved in chaines under darknes to the judgement of the great day*, Jude ver. 6. And therefore take heed of it. And that our contentions, the fruits of our *Pride* may determine.

1. Passe by an offence, it is a wise mans glory, *Prov.*19.11. And it is St. *Pauls* command, *Col.*3.13.

2. Forget an injury, *Lev.*19.18. It is storied of *Phocion* in *Plutarch*, that being rail'd upon in the night by a sort of base fellowes, he gave his man order to light them home. And of *Iulius Cæsar* it is reported, that *nihil præter injurias oblivisci solebat*: he was never wont to forget any thing but injuries.

3. Part with some of your right, so did *Abraham* for quietnesse sake, when he was to deale with his kinsman *Lot*, *Gen.* 13.8,9. and *Paul* with *Philemon*. In that Epistle to *Philemon* ver.8,9.

4. Be ready to requite good for evil to such as have done us wrong, *Prov.*25.21,22. and *Rom.*12.20.

These things might be enlarged, but it is a doctrine from the generall. I therefore passe it, and come more particularly to the words of the Text.

Μὴ λὰ ἐαυτῶν ἕκαστος σκοπέιτω, &c.
Looke not every one on his, &c.

I may fitly stile my Text, St. *Pauls Politiques*. In which we have:

1. His little care for his own private; *Look not, &c.*

2. His great care of the publike: *But every one, &c.*

I know the words will admit of a subdivision, but I cannot have time to prosecute these generalls so fully as I can desire.

The words are very plain, not any thing difficult in them, unlesse you inquire what it is to *looke upon*. The originall word comes from σκεπτομαι *Circumspicio*, whence comes σκοπὸς which signifies *Meta, Scopus ad quem sagittarii collimant & tela sua dirigunt*: The marke at which Archers aime, and direct all their

their Arrowes. So that when the Apoſtle ſaith, *Look not every one, &c,* It is all one as if he had ſaid thus, (My bloved Philippians) as you deſire to approve your ſelves followers of Chriſt, and deſirous of true Peace; It is your duty, not ſo much to propoſe your own private commodity to your ſelves in your undertakings, at the ſcope and end of your actions: but your care and ayme ſhould be at, and for the welfare of others.

Hence the *Doctrine*,

It is the duty of all Chriſtians to have reſpect unto, and carefully to look after the good of the publike, as well, yea rather then their own private and particular. Doct.

Care muſt be had for every mans private, for he that doth not take care of his own, and *eſpecially thoſe of his own houſe, hath denyed the faith, and is worſe then an Infidell:* But this care muſt not juſtle out the care of the publike; Nay rather, *Cedunt privata publicis.* But for proofe of the point ſo 1 Cor. 10.24. *Let no man ſeek his own, but every man anothers wealth.* In 2 Cor. 11.28,29. ſo a plaine proofe, *Beſides thoſe things that are without, that which cometh upon me dayly, the care of all Churches,* v.29. *Who is weake, and I am not weake? Who is offended, and I burne not?* In which place you may obſerve, how that holy ſympathy that Saint *Paul* had towards the State of the Church of God in generall, begate in him a care of all Churches; and that in reſpect of his outward and inward carriage towards them, for he ſaith, *Beſide the things that are without, &c.* 1 Tim. 5. 8.

It is his command to the *Galatians* 6.10. *Do good unto all.*

Examp. We have divers examples that do clearly illuſtrate this.

1. Faith, firſt, *Abraham* the father of the faithfull, *Gen.* 14.14. *Abraham* no doubt might have lived in his own houſe, and defended that; or he might have complyed with *Chedorlaomar*, and with *Amraphel*, &c. (Who would have been glad if he would have ſate ſtill) But *Abraham* is a man of a more publike ſpirit, he ſcornes any complyance with ſuch curſed enemies of God, and his cauſe hates neutrality, and therefore muſters up, and marches out with his own huſhold ſervants, 318. and doth great ſervice for the Church of God.

2. Remember the example of holy *Moſes*: You may read what great offers God made him, what great good God would do for him in his own particular: But when *Moſes* lookes on the miſery was likely to come on the people of God, by that his preferment, he modeſtly, and abſolutely refuſeth the ſame at Gods hands. You may ſee it *Exod.* 32. 9, 10, 11, &c.

3. Look on the example of *Nehemiah*, What place of imployment he had in reſpect of his own particular, you may gueſſe by that, *Nehe.* 1. *ver. laſt*, he was the Kings Cupbearer, and yet he is very ſad and diſcontented, *v.* 4. the reaſon of it, is the conſideration of the deplored State of the people of God, for ſome had told him, that the remnant that were left of the Captivity, were in great affliction, and reproach, the wall of *Ieruſalem* was broken down, and the gates thereof were burnt with fire, *ver.* 4. upon this ſee the good mans ſpirit; The King obſerving his diſcon-

tent,

rent, and finding the reason of it, gives him a Commission to be Governour of *Ierusalem*; Well, when he comes there and hath his power in his hand, doth he seek himself too much, his own Coffers, to prefer his own friends? or is his care to advance the publike? I wish all Governours and others, would read his story, and follow his example. *Neh.*5. from the 14. *ver.* to the end of the Chapter.

One instance more which may seeme to suit with the conditions of the greatest Ladyes or other women here present, and it is of Heroicke. Queen *Hester*, She might have been quiet and contented with the Kings favour, being assured that *Hamans* bloody policy against the Jewes, could not have pluckt her from the Kings bosome; seeing she was such a one as the King delighted in: But alas her people, the people of God, were in great distresse and perplexity, which makes her she cannot be quiet, and thereupon puts forth her self to do service for the publique, *Hest.*4. 13. 16. 4.

The first reason or ground of this Doctrine, may be taken from common nature, or naturall relation we stand in: for even nature it self hath indebted every man to his Neighbour one to another, *Non nobis solum nati sumus*, &c. *Reasons.*

The second reason taken from our spirituall relation, in which we all stand bound: And here the rule is, that spirituall relations tye men more close one to another, then naturall relations do or can; This speciall relation, stands in a fourefold respect. 2.

1. Of God the Common father of us all.

2. Of Christ our head and elder brother.

3. Of the Church, the Common Mother to us all.
4. One of another, as partaking all of the same common ſpirituall Ordinances,&c,

And therefore reaſon why not any of us ſhould chiefly ſeek his own, but very man alſo the things of others.

3. 3. The third reaſon drawn from the end of our redemption. *That grace of God that bringeth ſalvation, will teach us to deny ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly, and godly, in the preſent evil world*, Tit. 2. 11,12. As we muſt live ſoberly in reſpect of our ſelves, godly in reſpect of God: ſo we muſt live righteouſly towards others, profitably in reſpect of the publique, every noble ſpirit labouring to preſerve, maintain, & bring honour to his own family.

4. The 4. Reaſon drawn from that private intereſt, every man hath in the publique. It was ſo to the Jewes when they were in *Babylon*, *Ierem.* 29.7. they were to pray for the peace of the City, whither they were carryed captive, becauſe in the peace thereof they ſhould have peace.

Vſes. The uſes of the point ſhall be firſt, for information, 2. For Reprehenſion. 3. Exhortation. 4. For Conſolation. If this be a truth, that it is a duty that lyes upon all Chriſtians to have reſpect unto, and carefully to work after the good of the publique, afwell, yea rather then their own private and particular. Then,

1. It may ſerve to let us ſee that the actions of many men who neglecting their own things, and wholy look after the things of others are warrantable; And that ſuch men as ayme more at the publique then their

their own private, are not to be condemned. I remember what *Vriah* ſaid to *David* 2 *Sam.* 11:11. *The Arke, and Iſrael, and Iudah, are in tents: and my Lord* Ioab, *and the ſervants of my Lord are in the field, and ſhal I then go into my houſe to eate, and to drink, and to lye with my wife? As thou liveſt, and as thy ſoul liveth, I will not do this thing,* I cannot find *Vriah* any where condemned for this his reſolution; Nay the ſpirit of God doth give a very large encomium of ſuch a publique ſpirit, as you may ſee *Iudg.* 5.9. It is the ſpeech of *Deborah* concerning the voluntiers in the ſervice of the Church and State. My heart is towards the Governours of Iſrael, that offered themſelves willingly: Bleſſe ye the Lord. And Saint *Paul* in this Chapter *ver.* 29,30. ſpeaking of *Epaphroditus* a faithfull Miniſter, commands the *Philipprians* to recieve ſuch in the Lord, and to hold ſuch in reputation. Becauſe for the work of Chriſt, he was nigh to death, not regarding his life to ſupply your lack, of ſervice. And therefore ſurely men of ſuch publique ſpirits, ſhould not be diſheartned with any tediouſneſſe, or burthenſomneſſe in the work, nor diſcontented by ſuch as have imployed and called them forth for the ſervice; It is an imployment very warrantable and agreeable to Chriſtianity.

And therefore Secondly it may ſerve as a uſe of juſt reproſe and terrour: unto all thoſe that ſing this ſong, *Vnuſquiſque ſibi*, Every man for himſelf, and God for us all. No my Brethren, I beſeech you know; that where every man is for himſelf, the Devil will be for all, for conſider you ſin. 1. Againſt the Law of Nature, 2. Againſt ſpirituall relations. 3. *Vſe* 2.

Against the end of our Redemption: 4. Against the publike.

And yet alas, how many be there, that let a Kingdom sink or swim, so they may be in peace at home, they matter not.

1. Such as daily send out Scours, and lie Perdue, to discover which is the stronger side, and then they will shew themselves just like *Issachar*, Gen. 49. 14, 15. They are strong Asses, couching down between two burdens, seeing rest to be good, and the land pleasant, they are contented to bow their shoulders to bear, and so become servants unto tribute.

2. Or else, Secondly, they are like the men of *Laish*, *Iudges* 18. 7. Careless, quiet, and secure, they sit (it may be under their own Vine, &c.

3. Or: Thirdly, that which is worse, they jeer and scoffe at such as have spent themselves, and estates to maintain the publike, and (it may be) to preserve their private, and particular estates; just as the men of *Succoth* and *Penuel* dealt with *Gideon*, Judg. 8. 5, 6.

4. And Fourthly, that which is yet more intolerable baseness, in the spirits of some, who having chosen men of parts and abilities, for the publike service: And having sent them from their Countries, their wives, and children, and estates, deare to them: who have been imployed and faithfully discharged the greatest places for the Towns or Counties where they lived, shall be not only shamefully deserted, but like wise maligned, scoffed at, hated, and opposed *by scornfull men, who bring the City into a snare*, Prov. 29. 8. and these not our professed enemies: but such as pretend themselves to be for the same Cause.

But

But I wish sad experience had not taught me at this time to speak so much.

To these, if any here present, I shall humbly desire to commend these few considerations.

1. Let them consider that they lie under a most heavy curse, *Judges* 5.23. *Curse ye Meroz* (said the Angel of the Lord) *Curse ye bitterly the inhabitants thereof*: Why, Alas what hath *Meroz* done? *She came not to the help of the Lord, to the help of the Lord against the mighty*. *Meroz* is not in Armes against the Lord, yet *curse ye Meroz*. These Citizens of *Meroz* delighted more in the bleating of sheep, in the lowing of their oxen, to enjoy their own at home, then to engage themselves, or their estates for the publike: They would willingly keep a whole skin: therefore *Curse ye Meroz*: I beseech you take notice of the wretched state of a cursed Neuter: set out,

1. The curse of the Church lies on him: *Curse ye Meroz*.

2. The Curse of God lies on him said the Angel of the Lord; and then the bitternesse of the Curse; *Indefinenter maledicite*, or *omnio maledicite*, *Curse ye bitterly*: So that this cannot but prove terrible to all those that will not be perswaded, out of respect to their own base private ends, and aimes, to labour for the upholding of the publike.

2. I wish that they would consider that in this very neglect of the publike, they are enemies to their own private and particular. The state of the Kingdom is called *Respublica*, the Common wealth: In which every private and particular man hath his interest: And therefore, in whatsoever thou, or I shall ne-

neglect the publike, we do therein neglect our own private and particular.

3. Let them consider, that herein they sin even against Christ himself. I make it a sin against the Gospel, Christ hath said it, *Mat.* 12.30. *He that is not with me is against me, and he that gathereth not with me scattereth abroad*: All the world is divided into two squadrons: Those that are ashamed of Christ here, Christ will be ashamed of them hereafter, *Mark.* 8. last, *Whosoever therefore shall be ashamed, &c.*

4. Let them consider that for the most part none are worst dealt with, then your halting Neuters, men of such base and private spirits: That we (that are imployed abroad in the service of the Kingdom) see it by experience, that both sides fall upon them, and neither side will protect them: Memorable is that story, *Iudges* 8.5,6. &c. It was thus, *Gideon desires food of the men of Succoth for his faint and weary Souldiers,* they deny it him, and not only so, but jeere him; Why say they, *Are the hands of Zeba, and Zalmunna now in thy hands, that we should give bread unto thine Army?* Their meaning is this, if thou hadst conquered *Zeba* and *Zalmunna,* then we would joyne with thee, but untill then, it cannot be safe for us, least they should fall upon us: What is the issue of this Neutrality? I pray see *Gideon* falling upon them the Princes of *Zeba* and *Zalmunna* not able or desirous to relieve and succour them, *ver.* 15,16,17.

So that these things considered, I hope you will in time be affrighted out of your cursed Neutrality and base privateneſſe of Spirits.

Use 2. And therefore Thirdly, it may serve by way of Ex-

Exhortation, to perſwade us to two things.

1. That you would think well of men of publike ſpirits.

2. That you would labour to get publike ſpirits your ſelves: for firſt, if it be our duties to have reſpect unto, and carefully to look after the good of of the publike; as well, yea rather, then our own private or particular: Then I humbly beſeech you all, let men of publike ſpirits be precious in your eſteeme, and do not thinke they go beyond their bounds, when you ſee them enter upon ſuch actions for the publike, as it may be, do intrench upon ſome mens private, and particular; (you know) when the Town is on fire, every man hath leave to run into his neighbors houſe to break open Cheſts, to throw out Trunks, to ſave what goods he can. Something (queſtionleſſe) may be done when the Kingdom, the State, the Church, is all in a combuſtion for the ſafety of the publike, which at other times may be more then queſtionable.

Yea, but if ſome men had not been ſo buſie in publike affairs: We might have enjoyed Peace till this day? *Object.*

I anſwer firſt, by way of concluſion, had not *Shadrach*, *Meſhach*, and *Abednego* withſtood the Idolatrous decree of King *Nebuchadnezzar*, *Dan.* 3. All the people of the land had been bound to have fallen down and worſhipped his golden Image. Had it not been for *Daniel*, who ſtood up for the priority of Gods worſhip; there had been no prayer made, but what others ſhould put into their mouths: I confeſſe if there had not been ſome ſuch *Shadraths*, &c. ſome *Answ.*

such *Daniels* in our Kingdom, we might have had peace, but I fear little or no holineſſe would have been left amongſt us.

But 2. I anſwer, and deny the objection, for that in theſe miſerable, ſad, and diſtracted differences, we are not the Plantiffs, we are defendants, only I beſeech you read, *Gen.* 26. 18. &c. There is a contention falls out between the *Philiſtines*, the inhabitants of *Gerar*, and *Iſaac*, and it is about wells of water which *Abraham* (*Iſaacs* father) had digged; the men of *Gerar* will have the Wells, *Iſaac* will not ſo part with his right; Now if the contention becomes very hot, I pray conſider who is in fault; I know you can eaſily apply theſe to our preſent condition: And I deſire you would let us not part with thoſe wells of water, thoſe liberties, and Priviledges, which our fathers purchaſed for us, to the *Philiſtines*, but let it coſt them ſomething: And therefore notwithſtanding this objection, I ſhall again, and again intreat you to have a high eſteem of all thoſe publike ſpirits, that either are, or have been faithfully imployed in, and for the Parliament.

Eſpecially now at this time, ſeeing they have voted themſelves out of all their places of honour, and profit, that they more freely attend the buſineſſe of the Kingdom to be agitated in the houſes. And for that, Firſt, their imployment is for the Church: It is Church work they are about, to caſt out all manner of Superſtitions, and ſuperſtructions, and to eſtabliſh a pure worſhip and ſervice of God.

And ſecondly, their imployment is for the State, it is for your lives, and Liberties, it is for your Rights

and Priviledges: to bring to condigne and deserved punishment, all those that have hatched and acted evil against you, And shall we think or speak evil of these? Nay,

2. Rather, I beseech you in the second place, be exhorted, and perswaded every one of you to labour for publike Spirits your selves: You see it is your duties: I might urge many Arguments, or motives hereunto.

It is the next way to enoble your selves. It makes you all Princes, *Psal.47. ult.* Our Translation reads it. *The Princes of the people are gathered together, even the people of the God of Abraham*: The Margine out of the Hebrew reads it, *The voluntary of the people are gathered unto the people of the God of Abraham.* Note that those who voluntarily offer themselves, to assist the people of the God of *Abraham*, are stiled *Princes*: It was the voluntary offring themselves did enoble *Zebulun* and *Nepthali*, *Judges* 5.18. *Argu.*1.

I beseech you consider it is the end of all our naturall abilites: *Partim patriæ, partim parentes*, &c. There is no creature that is made for it selfe, none acts for it selfe, none lives to it selfe. The sheepe, the Bees, the Birds, the Beasts, pay tribute of their labour to man: *Sic vos non vobis, &c.* 2.

It is very profitable to a mans selfe, for whatsoever thou, or I, or any man or woman shall adventure in the publike Cause: we do thereby secure, and improve not only that part of our estates, but also in all probability, all the rest of our private interests. 3.

Me thinks, if I were to reason the case with some men of private spirits, My question should be, what

interest can any man have, or promise himself in his private or particular, when the publique is lost? Every mans Cabine in the ship consisting in the safety of the ship. If the ship sinck, what is become of any mans particular cabine? I remember what *Jeremy* said to *Baruch*, Jere. 45.4,5. *The Lord saith thus, Behold, that which I have built I will breake down, and that which I have planted I will pluck up, even this whole land; And seekest thou great things for thy self? seek them not.* And I wish it may be spoken to all the nation: God is breaking down, God is plucking up, I intreate you then let none of us be *seeking great things for our selves.*

4. Consider that as this is very honourable in a mans life, as who can remember *Abraham*, *Moses* and *Nehemiah*, and *Hester*: But he hath precious thoughts of them: so it cannot but afford a man much comfort when he shall come to dye, and all other Comforts in respect of wordly things fayle him, and forsake him; See this in *Hezekiah* a great Statesman *Isa.* 38. *Remember (now) O Lord I beseech thee how I have walked*, &c. And in *Nehemiah* a great Governour, in the forequoted *Neh.* 5. where after he had remembred what great care he had of the publique, and how he had spent his strength and estate in the service thereof, he concludes with this; *Thinke upon me my God, for good, according to all that I have done for this people.* And in this sence I suppose Saint *Paul* may be understood; 2 Corin. 1.12. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not in fleshly wisdome, but by the grace of God, we have had our conversation in the world,*

but

both more abundantly to you-wards. Where amongst other Characters, of a conversation that can afford comfort and rejoycing to a mans conscience, this is one, that he hath been beneficiall to others. So that all these considerations laid together, I hope there are many will be perswaded to labour for more publique spirits for the cause of God then hitherto they have had.

But how shall a man get this publique spiritednesse, which is a duty so necessary? *Quest.*

If we will be so indeed, take these four directions. *Answ.*

We must needs become good men, before ever we can be truly publique spirited men. Naturally a man is his own *Alpha* and *Omega*. *Nemo sapit qui sibi non sapit*, is a proverb in nature. It is nothing but grace in the soul, that doth enlarge both the heart and hand to seek, or do good to others, it were easy to prove it, both by the examples of all those good Statesmen, formerly mentioned, *Abraham, Moses, Nehemiah, Hezekiah*, &c. and shew what good men they were, and also by the examples of all those Kings and Councellours that have brought ruine on their States and Kingdomes, *Jeroboam, Manasses*, &c. and shew what wicked men they were, the Apostle *Paul* doth hint such a thing to us. 1 *Thessalonians* 2. 8. and *Act.* 4. 34, 35. Well then, so long as we or any other imployed for the publique, continue Drunkards, Swearers, Adulterers, Hypocrites. It is impossible we can be truly publique spirited. *Direct.* 1. 2.

We must study the Art of self-denyall; if ever we meane to be men of publique spirits; self-love will never carry any man beyond himself. *If any man will*

come after me (saith Christ) *let him deny himself*, &c. No coming after Christ, no serving of the publique, but by self-denyall: hence the Apostle 2 *Tim.* 3. 2, 3. joynes φιλαυτοι and ἀφιλαγαθοι, self-lovers, and *men without naturall affections* together. Let us seriously lay our hands on our hearts, and see what selfishnesse there is in any our actions,

3. If we would truly seek the good of others, we must walke regularly, not according to our own sence and opinion. In a storme, when the ship is like to be cast away, every passenger must not turne Pilot. In a disease of the body (if we regard our own health,) we will not willingly commit our selves to every unskilfull, and illiterate Mountebanke. *Iudicium regni est certa vivendi regula.* The Parliament is the rule of right reason to a nation. Let every man be a Reformer, but let it be of himself, not of those that are set in place and power, to reforme things that are amisse both in Church and State. Let us follow, not go before the authority set over us.

4. In this we must do things with all our might, Eccles. 9. 10. *Whatsoever thou findest to do, doit with all thy might*, Hoc age, make the publique thy businesse. Many both in Church, and Common-wealth will be found to do much mischiefe, by doing little good: by keeping men more active then themselves out of their places; I suppose it to be true in some Ministers, in some Magistrats, in many Parliament men, and in some Commanders. If therefore we will be men of publique spirits indeed; let us in managing of the publique, act *ad ultimum vicium*, to our utmost power, and abilities. Let not any of us be as so many

Cyphers

Cyphers that ſerve for nothing elſe but to fill upon the roome, and to make up the number.

If theſe things were rightly practiſed, there would not be ſo many that would ſeeke their own things, and not the things of others. But now leaſt any man ſhould be diſheartned, I ſhall conclude all with a word of comfort and encouragement to all thoſe that are publique ſpirited men indeed.

To all thoſe that have neglected their own particulars, in reference to the publique, I ſhall deſire to ſpeak thus much. It may be the Church or State may miſcarry in theſe ſad calamities, comfort your ſelves, it ſhall not be laid to your charge, you may read *Ezech.9.4.* That thoſe who did mourne for the abominations that were committed in the land, had a marke ſet upon their foreheads, to the end that when the deſtroyer did paſſe through the land, they might be ſpared. There be two things in a common calamity, there is a common deſtruction, and a common diſtraction, or as it is *Deut.32.25.* there is *the ſword without, and the terrour within.* I cannot promiſe any, the beſt man in the world freedom from the common deſtruction, or the ſword without. But this I dare promiſe you, becauſe God hath promiſed it, *Iſa.43.2,3.* that you ſhall be freed from the common diſtraction, *from feare within*: Beſides, this argues truth of Chriſtianity: when we ſeek not every one his own things, but every one alſo the things of others. *Vſe.4.*

FINIS.